REACHING OUT TO THE HISPANIC POPULATION OF TUCSON WITH YOGA:
A DESCRIPTION OF YOGA FOCUSING ON ITS CULTURAL CONTEXT
AND A SPANISH TRANSLATION OF A YOGA SCRIPT WITH A BILINGUAL YOGA GLOSSARY

By

CATHERINE N. GOLENKO

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Approved by:

Jaime Fatás Cabeza
Spanish and Portuguese Department
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Abstract

Alternative healing modalities such as yoga can help in providing affordable and preventive healthcare. Many people do not have access to information and classes on yoga, with the Spanish-speaking population of Tucson being particularly excluded. It is hypothesized that, by informing more practitioners of the need for information about yoga in this community and possible economic, cultural, and linguistic solutions, yoga will be able to help maintain health in the Hispanic community. There is a lack of bilingual yoga teachers that can act as cultural mediators as well as textual translations on this topic. Those practitioners who would like to take part in the process of reaching out to the Hispanic community will be more prepared and able to do so with the availability of translations of yoga instructional texts with bilingual glossaries.
Introduction

Yoga, a discipline which strengthens the body through holding poses and concentrating on the breath, is an ancient tradition with its roots in India. It is one of the six orthodox systems (darshans) of Indian philosophy and in Sanskrit, the term yoga translates as “yoking,” or “union” which is ultimately the goal of the practice of yoga—it is a metaphor of the union between the individual and universal self, where the meaning of “I” does not exist (B. Iyengar, Yoga: The Path 46). As Eastern culture gained more popularity in the West, many Americans began to practice yoga and reap the benefits of a more integrated body, mind, and spirit.

Because of its beneficial impact, there were and continue to be some populations which have more interest, resources, and time to spend on yoga. On the other hand, there are other populations which unfortunately are not fully informed of what yoga is and how it can bring both physical, emotional, mental, and spiritual contentment. Yoga can and should be more accessible to populations with varying backgrounds. In Tucson, where about 35% of the population is Hispanic, (US Census Bureau) yoga has the potential to help this underserved population lead a healthier and less-stressed lifestyle. After giving an introductory glimpse into the world of yoga, this paper will explain in more detail the need to reach out to the Hispanic population in Tucson and how that can be accomplished. In addition to giving some suggestions of where and how to give yoga classes in Spanish, the last section will also translate some example yoga scripts and provide a yoga glossary with Spanish and English translations which a native English speaker with advanced levels of Spanish would find useful in order to connect more linguistically and culturally with his/her students.
Eastern Philosophy in the West: How yoga came to America and Europe and a brief summary of the yoga practice

On September 27, 1893, during the World Parliament of Religions held in Chicago, Swami Vivekananda gave his concluding speech. He was an inspiring Hindu monk to the West and patron saint to modern India (Nikhilananda 1). This speech was a defining moment in bringing Eastern philosophy to the West in which he spoke about tolerance and religious acceptance. These are basic tenets in Hinduism and the yoga path which are explained in more detail in the following excerpt:

“I am not going just now to venture my own theory. But if any one here hopes that … unity will come by the triumph of any one of the religions and the destruction of the others, to him I say, ‘Brother, yours is an impossible hope.’ Do I wish that the Christian would become Hindu? God forbid. Do I wish that the Hindu or Buddhist would become Christian? God forbid.

The seed is put in the ground, and earth and air and water are placed around it. Does the seed become the earth, or the air, or the water? No. It becomes a plant. It develops after the law of its own growth, assimilates the air, the earth, and the water, converts them into plant substance, and grows into a plant.

Similar is the case with religion. The Christian is not to become a Hindu or a Buddhist, nor a Hindu or a Buddhist to become a Christian. But each must assimilate the spirit of the others and yet preserve his individuality and grow according to his own law of growth.” (Addresses at the Parliament)
In the same way that every final product is transformed as it develops from its beginnings, traditional eastern philosophy has been modified through generations of interaction with contemporary Western societies to create a new perception of eastern spirituality in the West. Yoga, one of the better known importations from Hinduism, is the offspring of the union of a highly spiritual, mystical past with a materialistic and physical modernity. Because of this fusion, there are many manifestations of yoga. Whether there is more of a focus on the physical, spiritual, or mental practice of yoga, all forms still have a primary goal of increasing the quality of life through exercising and integrating these three elements to form a more integrated, peaceful, and contented whole.

B.K.S. Iyengar, a world-renowned yoga teacher and author of many books and manuals on the topic, explains that yoga is an art, philosophy, and science. “When I practice, I am a philosopher. When I teach, I am a scientist. When I demonstrate, I am an artist” (Iyengar, Yoga: The Path 9). Even though these three disciplines of being a philosopher, scientist, and artist may seem unconnected and very distinct, they are brought together in a manner that shows how encompassing this practice can be. This quote shows how deeply imbedded the philosophy of union in every aspect of life through yoga. It is not sufficient to practice yoga on merely a philosophical level, artistic level, or merely the physical postures. Yoga is ultimately a realization of this “yoking” and “unity.” The non-duality, impermanence, and suffering that stem from aversion and/or attachment slowly become evident in a state of self-realization or “enlightenment” called Nirvana. This state of Nirvana is a goal and a path at the same time. Pain and pleasure are acknowledged as part of life and therefore, one is not given preference over another.
In order to calm the mind from the “chaos of conflicting impulses and thoughts” (Iyengar, Yoga: The Path), the practice of yoga focuses on the eight petals of yoga which are: physical postures (asanas), breath control (pranayama), concentration (dharana), meditation (dhyana), ethics (yama), internal observances (niyama), and blissful absorption (samadhi) (Iyengar, Light 10). All of these disciplines are equally important in yoga. However, more focus is given on the asanas in beginning stages. The asanas are basic postures which stem from standing, sitting, forwards and backwards bending, twists, inversions, and lying on the back (Iyengar, Yoga: The Path). An example of an asana, *Urdhva Padmasana*, is given below:

The asanas are to be practiced with “awareness and discrimination,” with focus and concentration on the skeletal muscles which are used to balance and hold the body in each position. The more attention is given to the details of the asanas, the easier it becomes to harmonize the body, mind, and soul. As yogic practice deepens in one aspect, so do the other parts of yogic development. For example, as the body becomes more flexible and strong from the asana practice, it becomes easier for the mind to become more disciplined and focused in order
to meditate for longer and deeper meditation sessions. The eight petals of yoga come into the practitioner’s awareness in stages as one works from the outside to reach the more subtle inside layers of the self.

As an incentive to practice yoga in our society, the asanas are touted as being an effective tool in maintaining stress levels, becoming more fit, and boosting the body’s ability to heal itself. Research on yoga is increasing, and studies already show that yoga helps to reduce some physiological signs of anxiety (Telles 1), or to lower blood pressure (Madanmohan 1). These results help blood circulation throughout the body which in turn helps to combat health problems such as cardiovascular disease, stroke, diabetes, etc. There is much research to be done about the musculoskeletal benefits of yoga.

While other types of exercise raise the heartbeat, and active people who jog, play tennis, or do aerobics are healthier than those that are sedentary, there is much pressure on the limbs, joints, and skeletal system which cause repetitive injuries in these exercises. Yoga, on the other hand, refreshes the body instead of exhausting it. It involves equal use of all parts of the body and keeps the mind and body relaxed as you stretch, rotate, extend, and flex your body (Iyengar 43). Sweat and muscle exhaustion are not seen as goals to demonstrate that one has had a “good” work-out. The mere act of being aware of the breath as the body glides from one position to the next is how one improves the poses and enhances his/her health. There is an absence of brute force as the practitioner realizes his/her threshold and gently but surely works to push that physical barrier deeper and deeper.

In Western culture, we tend to emphasize the asanas while practicing yoga. However, it is also important to understand that there are other yogic paths which use the same principles and
aim towards the same goal of enlightenment. In his book *The Yoga Tradition*, Georg Fuerstein categorizes the main branches of yoga in his Wheel of Yoga image, pictured below.

Fuerstein explains, “If we liken Yoga to a many-spoked wheel, then the spokes represent the diverse schools and movements of Yoga, the rim symbolizes the moral requirements shared by all types of yoga, while the hub stands for the ecstatic experience…” by which one can transcend his/her own “limited” consciousness (27-28). Some of these schools place more emphasis on meditation and renunciation of the material world (Rāja Yoga) whereas others focus on constructing a “divine body” and fully living in the world to gain enlightenment (Hatha Yoga). Other types of yoga complement each other, such as Karma Yoga and Jnâna Yoga because of their focus on “discriminative wisdom or higher intuitive knowledge” (31). Bhakti yogins are characterized by their focus on the self-transcending power of love whereas Mantra yogins use sound, or “mantras” as a way of reaching transcendence (36-51). In Western society and culture, Hatha Yoga prevails with its emphasis on asanas and not having to sacrifice modern amenities to
practice yoga. The translated yoga texts that are presented later in the paper come from the B.K.S. Iyengar School of Yoga which is an offspring of the Hatha tradition.

Yoga’s potential to cross linguistic and cultural borders to reach a Hispanic audience in Tucson

How was yoga so readily accepted by an American public which according to a survey done in 2002 is, “predominately Caucasian (85%) and female (76%) with a mean age of 39.5 years, and more likely college educated (Birdee). The question rephrased would then be why have Caucasian, highly educated females accepted yoga so readily while others of lower socioeconomic status, and different ethnicities have not? This paper will not address the gender gap; instead, this section will briefly describe how and why yoga crossed cultural and linguistic borders from India, and why the economic barriers as well as cultural barriers need to be addressed in reaching underserved populations. In order to reach the Hispanic population in Tucson, various outreach programs that have been targeting different ethnicities and backgrounds will be shown to highlight the successful strategies in crossing cultural, linguistic, and economic barriers.

Sarah Strauss, an anthropologist and yoga student, explains in her book *Position Yoga: A Balancing Act Across Cultures* that yoga could be seen as a spiritual awakening for the west and a spiritual rejuvenation for the Indian people. She further explains that, “Yoga as a metonym *[sic]* for spirituality more broadly taken, also retains this artificial status; its contemporary definition and practice reflects more about modern transnational cultural flows than pristine ancient traditions” (Strauss 8). The main values that a “modern” society sees in yoga are its health benefits and regaining of freedom, “all without having to lose the capitalist base upon which Americans and Europeans had staked their future” (6). Yoga was also seen as an exchange
between the East and the West where the West with their material wealth could pay for spiritual “capitol” (sic) from the East. Because yoga was aimed at audiences with more material resources, and people with more material resources tend to be more educated, the American public that accepted yoga so readily was the educated middle-class.

Even though this trade of material and spiritual wealth was effective in importing yoga to the West, many people cannot afford to do yoga. Overall, it has become expensive to practice yoga in a classroom setting, and even more so with a highly experienced teacher. Throughout Tucson, yoga classes are held in fitness clubs, specialized yoga centers, community colleges, or community centers. Prices at fitness clubs can start as low as $32 per month. However, there are hefty initiation fees which could steer away those people who do not have at least $200 in their checking account to spend on extracurricular activities. Even if one decides to enroll at a fitness club, yoga classes are offered once a day and it may be difficult to schedule them in since they are offered so rarely. Specialized yoga centers are an optimal place to start and continue yogic practice because of the flexibility in class schedules and the focus on yoga. However, these classes can become pricy as well, with $6 per class being the cheapest one can find in Tucson. The University of Arizona and community college gyms offer semester rates at a discounted rate of $75; however, this is aimed for students and not for the greater population of Tucson.

Besides giving regular daily classes, each school of yoga has masters that give the opportunity for great acceleration in yoga by taking their weekend classes or retreats. For example, Monouso Manos, a Senior Advanced Teacher of Iyengar Yoga, comes to Tucson annually to give classes. An excerpt of his flier is shown below, with the prices for each class. In order to receive his teachings, each 2-hour class costs $40 at minimum, not counting what it
costs to make sure one has all of the props in order to be allowed in the class such as the yoga mat, blankets, blocks, belt, etc.

Economic situations may make it seem difficult to reach different target populations; however, the cultural and linguistic barriers are equally important. To illustrate the importance, challenges, and possibilities for success in translating yoga to a different culture, some lessons and conclusions from yoga outreach programs for prison inmates will be described. For over 25 years, prisons in the Southwest have been integrating Hatha and Kundalini yoga into the lives of prison inmates. These nonprofit organizations such as Y.O.G.A for Youth in Los Angeles, the Southern Arizona Prison Project founded by a Tibetan monk, Geshe Michael Roach, and the Insight Prison Project with Hatha Yoga classes in San Quentin State Prison, help the inmates maintain their stress levels in this high-tension atmosphere. In an article from the periodical “Common Ground,” a yoga teacher, James Fox explains how he relates to his students without alienating them from Eastern philosophy: “If the majority come from Christian backgrounds,
there’s a stigma [of yoga] as an Eastern cult thing…It’s important to be upfront about the yoga as more of a philosophy and a science than a spiritual practice. If it becomes a spiritual practice, it’s up to them.” He also describes that the language can be crucial in order to cross the cultural barrier, as when another yoga instructor told his students to “stick their butts up in the air.” Fox explains, “That’s just something you don’t say in prison. The way I work: I tell them to rotate your tailbone back and work it toward the ceiling.” These examples from Fox’s yoga practice with prison inmates show that even though yoga has the potential to reach unforeseen populations, linguistic and cultural elements need to be taken into account before being able to effectively communicate. Throughout the rest of this paper, key elements in translating yoga to the Spanish-speaking population of Tucson will be outlined, focusing on cultural, linguistic, and economic issues.

Before addressing the cultural and linguistic factors, some economic and more practical issues will be discussed with possible resolutions. As was previously described, yoga has evolved into a somewhat costly time investment that the middle and upper class can afford. Should yoga be so expensive? Should we have to pay for this knowledge or could this practice be universal and accessible to all who desire the benefits of yoga? In essence, yoga is a fusion of spiritual teachings and health exercises which have the potential to be privatized and capitalized institutions, volunteer and non-profit organizations, a mix of the two in which practitioners and students would exchange services according to a sliding scale, or many other possibilities. Centers where yoga is taught could function like spiritual centers, where donations are a source of income for the teachers and guardians of that spiritual knowledge. The government could also get involved by allocating part of the extraordinary amount of the GDP that this nation spends on its healthcare to yoga and other preventive medicine. Or, the private enterprises that exist such as
fitness clubs and yoga centers could evolve and incorporate more incentives, such as free classes every first Thursday of the month to entice those who may not think they have the funds to spend on a first class of yoga.

All of these possibilities to reach out to an economically disadvantaged population may work in the future, but it does not give other students of yoga a chance to partake. Overall, there need to be more opportunities for people to volunteer and get involved with non-profit yoga groups. Regarding this paper’s focus on the Hispanic population in Tucson, more bilingual classes should be offered at a sliding scale or even free of charge for those who really cannot afford the classes. Since there is a high cultural value in maintaining physical health, and yoga works by penetrating the outer layers of the self in order to reach the inner layers of the self, the curriculum of these yoga classes should focus more on the asanas and incorporate single pointed meditation, and mini-lectures on ethics and healthy lifestyle choices in small doses. The teachers of these bilingual classes could be volunteers that have studied yoga and become certified teachers. These volunteers would have advanced knowledge of both languages and could benefit from a yoga script that has Spanish and English equivalents side by side. In order to bring more awareness about yoga in the Hispanic community here is Tucson, it would be necessary to establish contacts within the Hispanic community through various organizations, such as community centers, churches, and reaching out to the Spanish media through newspapers, television, and the radio.

An analysis of the literary style of the yoga texts translated in this paper, and how the translator maintains the style and content in an effective cross-cultural translation
The two types of texts that have been translated in this paper come from Geeta S. Iyengar’s textbook *Yoga in Action: Preliminary Course*. The intended audience is for teachers and students alike since the book is mainly a syllabus of beginning asanas. The beginning students can use it to go over material that they need to refresh, and teachers can use this as a guideline for how to instruct a beginning student. The first text that is translated is an introduction to the book outlining what types of asanas this guidebook will cover, how the asanas are to be practiced, and why one should embark on the yoga path. The most apparent literary style in this introductory text is the author’s choice in sentence structure. The sentences tend to be lengthy and wordy, such as, “A preliminary course is specifically designed for beginners and newcomers who come seeking initiation in the path of yoga.” While maintaining the same formal and slightly metaphysical register, this sentence could be restructured as, “A preliminary course is specifically designed for beginners who seek initiation on the yoga path.” The register often changes throughout the work, as the vocabulary can be yoga jargon from Sanskrit, and then switches to colloquialisms such as “out of the blue.” The metaphors throughout this passage are transcultural, and not difficult to grasp, i.e. “the subject of yoga is as vast as the sky.” The author speaks in a discourse form, freely referring to the reader as “you” and the author as “we.” This gives the text a more intimate feel in which everyone is working towards the same goal of personal growth.

In order to translate this part of the text, concepts such as style and content were used as a guide. Since no two languages are the same, the translator will always have the task of assigning how “true” to the original the target language text will be. Does the translator want to be completely true to the style of the text at risk of compromising the content and alienating the readers with metaphors or a tone that is foreign to the target audience? Or does one adapt the
text to the style of the target language so that the target audience can more fully understand the concepts in their own paradigm? For the translation of this introductory part, the translator has decided to maintain the content over the style. If sentences have been considered to be too wordy and lengthy, the translator will have edited the text while making sure that the content and register have not been lost in the translation. As mentioned before, the metaphors and point of view of the author have been interpreted as easily acceptable in both the source and target language culture. Therefore, none of these stylistic elements have been drastically changed in order to maintain the content. Another important element about the translated text is that since there are many countries in which Spanish is spoken, the translator had to pick a specific dialect for the translation. The Spanish from northern Mexico was chosen over other regions because of Tucson’s proximity to the Mexican border and the prevalence of the Mexican population in comparison with other Spanish-speaking communities.

The following part of the yoga text is a step-by-step guide to the seven poses that make up the Sun Salutation. In this part of the translation, content and style have been placed on an equal plane. This is because the specific words and way in which the yoga master has chosen to instruct the poses is just as important as the overall concept of the pose. For example, even though one may understand that “bending the knees,” and “bending the legs,” give the same outcome, the focus on “bending the knees,” is more correct in the Iyengar yoga discipline because more attention is given to the actual body part which is doing the bending. It would then be an error to translate this instruction as “dobla las piernas” instead of “dobla las rodillas.”

Another important choice from the translator is the use of the informal “tú” to refer to the reader instead of the more formal, “usted”. After reviewing Spanish yoga instructions, it became apparent that almost all opted to refer to their students in the closer and more personal “tú” form.
Throughout the translation process, there were difficult and/or tricky phrases such as “palms facing each other,” “without sticking the tailbone up towards the ceiling,” “buttocks,” and “erect”. In many instances there are several possibilities to provide an equivalent for a specific word or phrase as for the verb “to face” in the phrase “palms facing each other.” Encarar, oponer, enfrentar are all possibilities. Choices must be made. The translator chose to render the phrase as palmas una enfrente de la otra which would literally translate back into English as “palms one in front of the other.” For the word “tailbone,” there exists no equivalent in Spanish which is as informal or used so readily: coxis would literally translate as coccyx and other synonyms such as rabadilla are not regularly used. However, since the author of the yoga text wanted to focus on this part of the body, the translator opted to use the formal equivalent coxis as in sin poner el coxis más alto que la espalda. The yoga text in English as well as the Spanish text and a yoga bilingual glossary of terms encountered in this text are presented in the following sections.

A translation from Geeta S. Iyengar’s Preliminary Course for Beginner’s and the Yoga Bilingual Glossary

The Spanish translation of the selected pages from the Preliminary Course for Beginner’s (G. Iyengar 10-12, 14-18, 51-52, 98-100, 105-109) will be given after the English original text is shown. For example, the first page of the introduction (10) will be immediately followed by the Spanish translation of that page in order to facilitate an easier comparison of the two texts. The Yoga bilingual glossary follows this translation.
Introduction
La Introducción

Este libro pretende introducir un programa de estudios de yoga para principiantes. En septiembre de 1994 el autor dio, en el Instituto de Yoga en memoria de Ramamani Iyengar (Ramamani Iyengar Memorial Yoga Institute- RIMYR) en Pune, India, una serie de conferencias y demostraciones bajo el título Yoga en Acción.

Un curso preliminar se planea específicamente para principiantes que buscan iniciarse en el camino del yoga. El Instituto también ofrece cursos elementales, intermedios y avanzados para las personas que desean avanzar. Éste es un libro ilustrado, una guía para aquellos que quieren asistir a clases preparatorias, dado que cubre el programa de estudios destinado al curso preliminar. Éste libro servirá de guía a los alumnos cuando hagan la tarea y practiquen los āsanas y el prāṇāyāma con la orientación correcta.

El tema del yoga es tan inmenso como el cielo; no puede limitarse a las fronteras del tiempo. Sin embargo, este curso servirá de guía al estudiante para saber dónde empezar y cómo seguir avanzando.

Se puede realizar el programa de estudios en un período de ocho meses. Sin embargo, ya que se espera que los alumnos penetren su conciencia mientras practican los āsanas, se tarda casi un año en completar el curso. Los maestros tampoco pueden proseguir hasta que los alumnos demuestren consolidación y mejora en su rendimiento. Para aquellos que han iniciado recientemente las clases de yoga, este programa de estudios les permitirá enterarse de lo que van a cubrir durante el período de un año. Los estudiantes avanzados y con más experiencia podrán refrescar su memoria y verificar si les falta algo en su práctica.

El programa de estudios consta de cuarenta y nueve āsanas básicos y dos etapas de un prāṇāyāma básico, conocido como Ujjāyiī. Sin embargo, se hace más énfasis en las etapas intermedias de algunos āsanas ya que los alumnos no siempre pueden alcanzar directamente los āsanas finales. Estas etapas intermedias seguramente no son de menor importancia. Las hemos incluido aquí para el beneficio de aquellos que practican yoga.
Development of consciousness

Complete in itself

Counter-intuitively improved

Subsequently improved

never the less the unaltered performance of the organism body is with the view that they will the internal organs and brainstem he experiences have been secured. The 19 signs have been specified.
Se incluyen varios āsanas para mejorar la estructura del cuerpo y lubricar las articulaciones creando libertad en los movimientos de las articulaciones. Los āsanas también fortalecen y alargan los ligamentos y músculos. Se han escogido los āsanas con intención de tonificar los órganos internos y fortalecer los nervios. El desempeño funcional del cuerpo orgánico se mejora después.

Mientras trazaba el programa, Gurujī ha tenido en cuenta todos los sistemas del cuerpo como el sistema digestivo, respiratorio, circulatorio, glandular, muscular, esquelético, excretor, reproductivo, linfático y nervioso. Para conseguir una buena salud todos estos sistemas necesitan funcionar correctamente con cooperación y coordinación. Este programa ha sido estructurado para que haya un funcionamiento armónico de todos estos sistemas. Sucesivamente, uno se prepara física, sicológica y mentalmente para empezar a hacer la práctica de prāṇāyāma, ya que produce sensibilidad, tolerancia, libertad y una mente sin prejuicios junto con disciplina y fuerza moral.

La introducción de tantos āsanas puede dejarle perplejo. La psicología de la gente es hacer menos y por esto esperar más. Recuerden que si el esfuerzo es menos, el efecto también lo será. Si los esfuerzos se hacen bien, los efectos también serán buenos. Una mínima expectativa de aquellos que practican yoga es la de obtener salud mental y física tanto como desenvoltura en el cuerpo y tranquilidad de espíritu. El número y variedad de āsanas se escoge en base a esta expectativa, para que así el estrés cotidiano sea eliminado.

Gurujī planeó este programa de tal manera que uno desarrolla interés en el yoga y un deseo de saber más sobre el camino hacia éste. En caso de que cualquier persona desee suspender sus clases, el conocimiento que se haya recaudado, la experiencia que se haya conseguido y la práctica que se haya hecho será bastante como para continuar la práctica de yoga y mantener la salud. En este sentido, el programa de estudios es muy completo.

Esta antigua cultura de la India, que nos presentan nuestros sabios, está basada en necesidades esenciales de los seres humanos, no sólo para obtener salud física sino también para el logro de aspiraciones más elevadas en la vida. Para tal propósito, el ser humano requiere fuerza moral, fe constructiva y desarrollo de la conciencia.

Los āsanas no son creados de la nada. Han sido creados como una metodología para vivir, y por lo tanto, están clasificados sistemáticamente. Los āsanas, que al parecer son físicos, tienen un gran potencial de cambiar el patrón conductual de la persona que practica yoga, lo cual cambia la talla mental y permite al estudiante avanzar más y permanecer en el camino espiritual. Esta clasificación sistemática está basada en la estructura y el funcionamiento anatómico del cuerpo y una progresión secuencial de movimiento. Esto trae una activación progresiva del
cuerpo interior, por medio de la penetración en el cuerpo interior a través del cuerpo exterior; otra vez, a través del cuerpo y la mente para llegar a la energía oculta de su misma existencia para alcanzar la fuente del ser: el alma.
The assana, or the postures, are the breath moves properly.

Breathing becomes known only when one is properly established in the correct position rather than the breath. The practice of the breath is a physical expression, influenced by emotions, memories, and thoughts. The breath is the key to understanding and mastering the asana, which can be practiced immediately after doing any other asana. Similarly, one should not practice breathing while doing other exercises.

One should begin with the head, maintaining a strong posture.

Movement is not hampered.

One should wear suitable loose clothing so that the breath is not hindered.

The student should be taught by the teacher.

A gap of four hours is essential for meals, if there is a sufficient gap between meals and the practice.

The sanna, if the asana is correct, the breath moves properly.

There are a few hints, cautions, rules, and regulations for the practice.

Other particulars to remember the asana of their names.

Other particulars to remember the asana of their names.

This book does not set out to explain at a technical level the meaning of the practice, but merely to explain at a technical level the meaning of the practice.
En este programa de estudios las posturas que aparecen son: estar de pie, sentado o en torsión, además de extensiones hacia adelante, hacia atrás y reclinado. También, hay contracciones abdominales e inversiones. La clasificación de āsanas nos facilita analizar los movimientos de nuestro propio cuerpo, medir nuestra fuerza de voluntad y penetrar la conciencia para que, durante el curso de práctica, se dirija la conciencia hacia adentro, enriqueciendo nuestra vida y transformándola en algo positivo y lleno de sentido.

Este libro no pretende dar explicaciones técnicas. Mejor dicho, es una guía práctica que sigue los pasos a tomar en la práctica del yoga en el orden más beneficioso. Las técnicas abreviadas y concisas que se siguen son como indicadores para el estudiante. Para una explicación más completa y técnicas detalladas es necesario referirse a los libros *Light on Yoga* y *YOGA: A Gem for Women* y *Arogya Yoga* (Marathi).

A menudo, los alumnos no recuerdan los āsanas o sus nombres. Al aprender los āsanas, aparte de poner el cuerpo en la posición correcta, se necesita saber el nombre y la forma de los āsanas para adoptar la postura correcta. Esto ayuda a relacionar el movimiento, la acción y la adaptación interna, no sólo con una āsana en particular, sino también con el siguiente āsana. Saber el nombre y la forma de los āsanas antes de entrar en el āsana da una preparación no sólo a nivel físico sino también a un nivel mental. Antes de que alguien entre en un āsana, la mente debe estar fresca, similar a la mente de un bebé que mira sus juguetes. Aunque es una cosa conocida, un acto conocido, ya concebido por la mente, ésta debe concebir cada āsana de nuevo. Aprender y saber cada grupo y secuencia de āsanas permitirá ejecutarlos sin confusión.

He aquí algunas pistas, avisos, reglas y normas para los que practican yoga.

Se pueden practicar āsanas por las mañanas antes de trabajar o por las noches después de regresar del trabajo, cuando resulte conveniente. Las amas de casa pueden escoger el momento en el que los niños van a la escuela y los esposos a la oficina. No hay por qué desperdiciar las tardes si hay espacio suficiente entre las comidas y la práctica.

Un periodo de cuatro horas es esencial después de las comidas. Si no se da un intervalo suficiente, uno puede sentir náusea y acabar vomitando, enfermandose, con dolor de cabeza, pesadez y dolor corporal. Se puede tomar una bebida ligera media hora antes de la práctica si es necesario. Se puede comer una hora después de la práctica.

Se debe llevar ropa suelta y apropiada para no obstaculizar el movimiento libre del cuerpo.

No se debe empezar a practicar si se siente completamente agotado, sin aliento, o después de haber estado bajo un sol fuerte. De modo parecido, no se debe practicar inmediatamente después de hacer cualquier otro ejercicio físico tal como gimnasia, atletismo, natación, etc. Se debe dejar cierto tiempo para la recuperación. O se deben escoger los āsanas que incitan la recuperación.
No se debe contener la respiración mientras se esté haciendo un āsana. Se debe respirar normalmente. Siempre inhalar y exhalar por la nariz. Inhalar o exhalar donde se especifique. Se debe concentrar en el rendimiento de la postura correcta más que en la respiración. Se conocerán los detalles específicos de la respiración cuando se hayan establecido correctamente los āsanas. Si el āsana es correcto, la respiración se mueve adecuadamente.
Part 13

Surya Namaskara should be performed on Yoga day.

Note: Those who want to practice the advanced method of

Surya Namaskara should refer to the book by Goleman.

Chapter VIII

A continuous cycle of linked asanas
Sūrya Namaskāra

1. Samasthiti
2. Namaskārāsana
3. Ūrdhva Hastāsana or Ūrdhva Namaskārāsana
4. Uttānāsana
5. Adho Mukha Śvānāsana
6. Ūrdhva Mukha Śvānāsana
7. Chaturaṅga Daṇḍāsana
8. Ūrdhva Mukha Śvānāsana
9. Adho Mukha Śvānāsana
10. Uttānāsana
11. Ūrdhva Hastāsana
12. Namaskārāsana
13. Samasthiti

Capítulo VIII

SŪRYA NAMASKĀRA

Un ciclo continuo de āsanas vinculados

La salutación al sol viene desde tiempos remotos y es parte de una oración religiosa cotidiana. Junto con ofrendas y oraciones, todos saludaron al Dios del Sol, Sūrya. La tremenda energía generada por el sol es de vital importancia para la humanidad.

A continuación, se explicará el bien conocido Sūrya Namaskāra (salutación al sol), el cual te hace más alerta, te da movilidad, velocidad, agudeza mental y libertad para desarrollar fuerza de voluntad y fuerza física.

PARTE 13

64. Sūrya Namaskāra

Nota: Aquellos que deseen practicar el método avanzado de Sūrya Namaskāra deben referirse a La luz del Yoga.
This comprises one cycle of Surya Namaskara. It can be repeated one after the other.

1. Namaskarsana - Sit with feet together, knees light, chest forward, arms extended.

2. Namaskarsana - Inhale. Roll the palms into Namaskara position in front of the chest.

3. Namaskarsana - Exhale, release the hands by the sides.

4. Urdhva Hastasana - Exhale. Bring the knees outside, bend the knees, and jump to the sides of the feet. Open the fingers. Keep the palms by the hips and stretch the arms up.

5. Adho Mukha Svanasana - Exhale, inhale. Bend the knees and jump both the feet.

6. Pada Urdhva Hastasana - Exhale, inhale. Bring the hips towards the floor, raise the chest back to Adho Mukha Svanasana.

7. Chandranga Dandasana - Exhale, lower the chest towards the floor, keeping the pevils, thighs and knees above the floor.

8. Urdhva Mukha Svanasana - Exhale. Raise the chest, stretch the arms and look up.

9. Tadasana - Exhale, inhale. Bend the knees and jump between the hands and stretch the legs; face the head towards the Shi's.

10. Urdhva Hastasana - Exhale, inhale. Bring the chest towards the shoulder, arms and look up.

11. Urdhva Hastasana - Exhale, inhale. Release the hands by the sides.

12. Namaskarsana - Exhale. Roll the palms in front of the chest, inhale. Usually, it is repeated twice, then rest the palms reaching the twelve names of the Sun God.
Sūrya Namaskāra

1. **Samasthiti** – ponte de pie, con los pies juntos, las rodillas apretadas, el pecho hacia adelante, y los brazos estirados hacia abajo.
2. **Namaskārasana**- inhala, cruza las palmas en la posición de Namaskāra en frente del esternón.
3. **Ūrdhva Hastāsana**- exhala, suelta las manos, inhala y estira las manos hacia arriba o haz Ūrdhva Namaskārasana.
4. **Uttānāsana**- exhala y baja los brazos y el tronco, mantén las palmas cerca de los lados de los pies, estira y separa los dedos.
5. **Adho Mukha Śvānāsana**- inhala, exhala- dobla las rodillas y retrasa los dos pies con un salto para entrar en Adho Mukha Śvānāsana.
6. **Ūrdhva Mukha Śvānāsana**- inhala, baja las caderas, levanta el pecho y mira hacia arriba para estar en Ėrdhva Mukha Śvānāsana.
7. **Chaturanga Dandāsana**- exhala- baja el pecho, manteniendo la pelvis, los muslos y las rodillas sobre el piso pero sin hacer contacto con este.
8. **Ūrdhva Mukha Śvānāsana**- inhala, levanta el pecho, estira los brazos y mira hacia arriba.
9. **Adho Mukha Śvānāsana**- exhala, y regresa a la postura de Adho Mukha Śvānāsana.
10. **Uttānāsana**- inhala, dobla las rodillas, exhala y mueve los pies de un salto al espacio entre tus manos y estira las piernas; acerca la cabeza a tus espinillas.
11. **Ūrdhva Hastāsana**- inhala, levanta el tronco y los brazos.
12. **Namaskārasana**- exhala, cruza las palmas en frente del pecho, inhala.
13. **Samasthiti**- exhala, suelta las manos por los lados.

Esto completa un ciclo de Sūrya Namaskāra. Se puede repetir uno tras otro. Normalmente, este ciclo se repite doce veces mientras se recitan los doce nombres del Dios del Sol.
Restrictions: healing asanas such as the spine positions and the inversions. The standing
satisfaction in the workout

The last movements and quick change in position ensure freedom of movement.

and come back to stage one and then proceed further following with stage six.

For instance, after the fifth stage, one does kriyana throdasana with a forward jump and

Il is also done attempting the standing asanas in between the jumps forming a chain.

1. Ann Shri Amma

Proceed with salutations.

Here are the names of the Sun God One has to utter the name first and then
Estos son los doce nombres del Dios del Sol. Hay que decir el nombre primero y luego continuar con las salutaciones.

1. Āuṁ Mitrāya Namaḥ
2. Āuṁ Ravaye Namaḥ
3. Āuṁ Sūryāya Namaḥ
4. Āuṁ Bhānave Namaḥ
5. Āuṁ Khagāya Namaḥ
6. Āuṁ Pūṣṇe Namaḥ
7. Āuṁ Hiranyagarbhāya Namaḥ
8. Āuṁ Marīchaye Namaḥ
9. Āuṁ Ādityāya Namaḥ
10. Āuṁ Savitre Namaḥ
11. Āuṁ Arkāya Namaḥ
12. Āuṁ Bhāskarāya Namaḥ

Después de la salutación duodécima, repita:

Āuṁ Shri Savitru Śūrya Nārāyaṇāya Namaḥ

También se hace esta salutación interponiendo los āsanas de pie entre los saltos, lo cual forma una cadena. Por ejemplo, después del quinto āsana de la salutación al sol (el Adho Mukha Śvānāsana) uno puede hacer el Utthita Trikoṇāsana* con un salto hacia el frente y se completa el āsana, y luego, regresa otra vez a la quinta postura. De nuevo, dar un salto para hacer el āsana por el otro lado, y regresar otra vez a la quinta postura, para continuar luego con el sexto āsana, el Ěrdhva Mukha Śvānāsana.

La ligereza de los movimientos y el rápido cambio de postura aseguran la libertad de movimiento creando agilidad y flexibilidad, mejorando así la circulación de la sangre. El cerebro adormecido se activa y la mente meditativa se refresca. Así que es un tipo de “lavado de cerebro”, gracias al cual una persona empieza a ver con una perspectiva nueva y un mejor futuro. Por lo tanto, los jóvenes se divierten y sienten satisfacción en la sesión de ejercicios.

Sería incorrecto decir que un paciente con deficiencias cardíacas se beneficiará, porque en estos días uno hace ejercicio para enfrentar la prueba del estrés**. En tales casos, son más necesarios los āsanas que curan y devuelven la energía, como las posturas supinas y las inversiones.

* Utthita Trikoṇāsana es más conocido como “la postura del triángulo”.

** La prueba del estrés es una manera de comprobar la condición del corazón a través de pruebas que obligan a los pacientes a hacer ejercicios agotadores y ver como el corazón lo soporta.
The asanas except stage six and seven can be attempted independently without jumps. Women should avoid stage namaskaras during menstruation and pregnancy. However, stage namaskaras and backward extensions such as Gomukhasana will also help to bear the stress and avoidance last and quick movements.

Chapters V

Restorative Namaste

Avoiding last and quick movements.
Los āsanas de pie y las extensiones hacia atrás como el Uṣṭrāsana también son útiles para aguantar el estrés y el esfuerzo además de tonificar los músculos del corazón. En esta situación sería un error introducir Sūrya Namaskāra.

Las mujeres deben evitar el Sūrya Namaskāra durante la menstruación y el embarazo. Sin embargo, se pueden practicar los āsanas independientemente, con la excepción del sexto y el séptimo (Ūrdhva Mukha Śvānāsana y Chaturaṅga Daṇḍāsana), sin los saltos, evitando movimientos rápidos.
1. Samasthiti

- stand upright.
- feet together.
- see that the body-weight is spread evenly over the feet.
- tighten the kneecaps and lift the knees up.
- shin bones in line with the thigh bones.
- front of the thighs pressed back.
- have the spine erect, chest lifted.
- arms straight down by the sides, in line with the hips.
- roll the shoulder bones back and tuck the shoulder-blades in.
- neck straight, head straight.
- look straight ahead.

Learn to have an overall glance over the whole body to feel its existence and nearness.

Learn to distribute the weight evenly on the feet, soles and heels.

Note: Do not consider this āsana unimportant since it is very simple. The more you attend to it, the more you begin to realise the defect in your own body’s posture.

In Samasthiti, the arms are extended downward from the shoulders to the knuckles. Align the shoulders so that one is standing straight and properly balanced.

Spread and extend the bottom of the feet; align and balance the shins and thighbones. Extend the hamstrings. Create arches in the feet. Position the chest and the head properly. Extend the side walls of the chest taking the arms back slightly.
1. Samasthiti

- ponte de pie.
- los pies juntos, los dedos de los pies, los tobillos y los talones tocándose.
- comprueba que el peso corporal está distribuido uniformemente sobre ambos pies.
- aprieta las rótulas y levanta las rodillas.
- los huesos de las espinillas en una línea con los huesos de los muslos.
- el frente de los muslos apretado/presionado hacia atrás.
- mantén la columna vertebral derecha, el pecho levantado.
- los brazos estirados por los lados, en una línea con las caderas.
- rueda los huesos de los hombros hacia atrás y mete los omóplatos hacia adentro.
- el cuello derecho, la cabeza derecha.
- mira justo enfrente.

**Aprende** a formarte una idea general de todo el cuerpo para sentir su existencia y proximidad.

**Aprende** a distribuir el peso uniformemente en los pies, las plantas y los talones.

*Nota: No pienses que, porque es muy sencillo, este āsana no tiene importancia. Cuanta más atención le pongas, más empiezas a darte cuenta de los defectos en tu propia postura corporal.*

En *Samasthiti*, los brazos están estirados hacia abajo, desde los hombros hasta los nudillos. Alínea los hombros para que estés erguido, derecho, y tengas el equilibrio correcto.

Extiende y estira las partes inferiores de los pies; alínea y pon en equilibrio las espinillas y los huesos de los muslos. Extiende los tendones de la corva. Crea arcos con los pies. Coloca el pecho y la cabeza correctamente. Expande las paredes laterales del pecho para empujar un poco los brazos hacia atrás.
2. Namaskārāsana

There are three variations of this āsana, namely, Namaskārāsana – in front of the sternum bone; Ŭrdva Namaskārāsana – above the head; Paśchima Namaskārāsana- behind the chest. However, one has to learn the Gomukhāsana arm work before one attempts Paśchima Namaskārāsana.

This gesture of the palms is also known as Ātmānjali Mūdrā or Namaskārāsana Mūdrā, and is done during dhyāna (meditation). It is one of the steps of Śūrya Namaskāra (PART 13). It is an Indian way of greeting.

a. stand in Samasthiti.
b. bending the elbows bring the palms together in front of the sternum. The thumb side is near the sternum. Do not shorten the biceps.
c. have an equal contact between the base of the palm, the middle of the palm and the length of all the fingers.
d. bring the arms down by lengthening and extending the arms at the biceps.

Learn to keep the pressure of the palms on each other equally, without exerting the muscles of the arms.

Note: The fingers should be pointing slightly off vertical, away from the chest, so that you are able to maintain the shoulder bones rolling back and the sides of the chest moving forward. The elbows drop down. The arms should not obstruct the natural expansion of the chest in the breathing process.
2. Namaskārāsana

Hay tres variaciones de este āsana, a saber:

- **Namaskārāsana**: (las palmas) en frente del esternón;
- **Ūrdhva Namaskārāsana**: encima de la cabeza;
- **Paśchima Namaskārāsana**: detrás del pecho.

Sin embargo, se debe aprender la rutina para el brazo que hay en Gomukhāsana antes de intentar Paśchima Namaskārāsana.

El gesto de las palmas también se conoce como Ātmānjali Mūdrā o Namaskāra Mūdrā, y se hace durante dhyāna (la meditación). Es uno de los pasos de Sūrya Namaskāra (PARTE 13). Es una manera india de saludar.

| a. | ponte de pie en Samasthiti. |
| b. | doblando los codos, coloca las palmas juntas enfrente del esternón. El lado del pulgar está cerca al esternón. No flexiones los bíceps. |
| c. | mantén un contacto similar entre la base de la palma, el medio de la palma y a lo largo de todos los dedos. |
| d. | baja los brazos alargando y extendiendo los brazos en los bíceps. |

Aprende a mantener la presión entre las palmas uniformemente, sin ejercitar los músculos de los brazos.

**Nota:** Los dedos deben apuntar casi verticalmente, alejados del pecho, para que puedas mantener los huesos del hombro hacia atrás y los costados del pecho moviéndose hacia delante. Se dejan caer los codos. Los brazos no deben obstruir la expansión natural del pecho en el proceso de respiración.
3. Ürdva Hastāsana

a) palms facing each other
b) palms facing forward

a) palms facing each other

- stand in *Samasthiti*, with the arms extended down by the sides, palms facing the thighs, shoulders rolling back as well as down.
- exhale, extend the arms straight forward and above the head. The upper arms should be in line with the ears, palms facing each other.
- wrists and fingers extended.
- look up and check that the palms are facing each other and exactly parallel and then look straight ahead.

*Learn to open the sides of the rib cage.*

b) palms facing forward

- with the hand position as above, rotate the upper arms so that the palms face forward.
- elbows and wrists straight and extended.
- palms open, fingers extended.
- keep the shoulder-blades and trapezium moving down the back.
- look straight ahead.

- exhale, slowly lower the arms down by the sides.

*Learn the stretching of the arms against the steadiness and firmness of the legs and activate the shoulder-blades and back of the rib cage.*
3. **Úrdhva Hastāsana**

a. las palmas una enfrente de la otra

b. las palmas hacia el frente

a) las palmas una enfrente de la otra

- ponte de pie en *Samasthiti* con los brazos extendidos por los costados, las palmas frente a los muslos, los hombros hacia atrás y hacia abajo.
- exhala, extiende bien los brazos hacia el frente y sobre la cabeza. Las partes superiores de los brazos deben formar una línea con las orejas, las palmas una enfrente de la otra.
- las muñecas y los dedos extendidos.
- mira hacia arriba y verifica que las palmas están una enfrente de la otra y exactamente paralelas, y después mira hacia el frente.

*Aprende a abrir los costados de la caja torácica.*

b. las palmas hacia el frente

- con la posición de las manos lo más alta posible, gira la parte superior de los brazos para que las palmas estén hacia el frente.
- los codos y las muñecas extendidos y derechos.
- mantén los omóplatos y el trapecio hacia la parte baja de la espalda.
- mira hacia adelante.
- exhala, baja los brazos lentamente por los costados.

*Aprende a estirar los brazos contra la parte firme de las piernas y a activar los omóplatos y la parte trasera de la caja torácica.*
4. Uttānāsana – feet together

   i) concave back
   - stand in *Samasthiti*.
   - exhale, stretch the spine forward, lengthening the waist.
   - place the fingers tips on the floor under the shoulders.
   - keep the elbows straight.
   - inhale, lift the chest, raise the head, concave the back and look up.

   ii) head down
   - exhale, bending the elbows take the head down, trunk towards the thighs, keeping the waist long.
   - inhale, lift the chest and concave the back.
   - come up to *Samasthiti*.
4. Uttānāsana-con los pies juntos

i.) la espalda cóncava

- ponte de pie en Samasthiti.
- exhala, estira la columna vertebral hacia adelante, alargando la cintura
- coloca la punta de los dedos en el piso debajo de los hombros.
- mantén los codos derechos.
- inhala, levanta el pecho, levanta la cabeza, pon la espalda cóncava y mira hacia arriba.

ii.) baja la cabeza

- exhala, dobla los codos para bajar la cabeza, el tronco dirigido hacia los muslos manteniendo la cintura alargada
- inhala, levanta el pecho y pon la espalda cóncava
- regresa a Samasthiti.
5. Adho Mukha Śvānāsana

- from Uttānāsana, place the hands down on the floor.
- step back one leg at a time so there is a distance of 3 to 4ft between the hands and the feet.

- the hands are shoulder width apart.
- the feet in line with the palms.
- open the palms, spread the fingers and press them evenly on the floor.

- exhale and stretch the arms, keeping the elbows straight, lengthen the spine up towards the hips.
- keep the legs straight, back of the knees open, lift the thighs up and push them back, lift the hips so there is space to take the trunk in towards the thighs.
- stretching the calf muscles, take the heels toward the floor.

Learn to stretch from the hands to the buttocks and from the heels to the buttocks.

Note: If the heels are slippery, creating unsteadiness, keep the back of the heel against the wall. Similarly, if the palms are slippery then keep the thumbs and index fingers against the wall. The palms remain slightly turned out.
5. Adho Mukha Śvānāsana

- desde Uttānāsana coloca las manos en el piso
- coloca atrás una pierna cada vez para que haya una distancia de aproximadamente un metro entre las manos y los pies.

- las manos están separadas por la distancia de los hombros.
- los pies están alineados con las palmas.
- abre las palmas, extiende los dedos y presiónalos uniformemente en el piso.

- exhala y estira los brazos manteniendo los brazos derechos, alarga hacia arriba la columna vertebral hacia las caderas.
- mantén las piernas derechas, la parte trasera de las rodillas abierta, levanta los muslos hacia arriba y empújalos hacia atrás, levanta las caderas para que haya espacio para mover el tronco hacia adentro, hacia los muslos.
- estirando los músculos de las pantorrillas, mueve los talones hacia el piso.

Aprende a estirar desde las manos hasta los glúteos y desde los glúteos hasta los talones.

Nota: Si los talones están resbalosos y te sientes inestable, mantén la parte trasera del talón contra la pared. Similarmente, si las palmas están resbalosas, mantén el pulgar y el dedo índice contra la pared. Las palmas pueden girar ligeramente hacia afuera.
6. Ūrdhva Mukha Śvānāsana

*Note: This āsana may be performed with the toes in the same positions as Chaturaṅga Daṇḍāsana. The following instructions are for the toes extended back.*

- be in the prone position with the palms on the floor by the sides of the chest.
- spread the palms and the fingers.
- inhale, raise the head and chest up, straightening the arms, locking the elbows.
- lift the pelvis, thighs and knees away from the floor.
- the weight of the body is resting on the palms and the insteps of the feet.
- keeping the elbows locked, roll the shoulder bones back and lift the chest further.
- lengthening the neck, take the head back and look up.
- after staying in this position for some time, bend the elbows and lower the trunk back to the floor.

**Learn** to raise the trunk higher up, using the arms as the support.

*Note: Those who cannot bear the direct weight on the wrists due to the weak wrists, elbows and shoulders or who suffer from spondylosis can turn the palms out away from the body and do the āsana. Later, as the arms and neck get toned, they can adopt the classic method.*
6. Úrdhva Mukha Śvānāsana

Nota: Se puede hacer este āsana con los dedos en las mismas posiciones de Chaturaṅga Daṇḍāsana. Las siguientes instrucciones son para los dedos extendidos hacia atrás.

- acuéstate boca abajo con las palmas en el suelo a los lados del pecho.
- extiende las palmas y los dedos.
- inhala, endereza los brazos y sujeta los codos para levantar la cabeza y el pecho.
- levanta la pelvis, los muslos y las rodillas del piso.
- el peso del cuerpo se apoya en las palmas y los empeines de los pies.
- mantén los codos en posición, gira los huesos de los hombros hacia atrás y levanta el pecho más.
- alarga el cuello, coloca la cabeza detrás y mira hacia arriba.
- después de permanecer en esta posición durante un rato, dobla los codos y vuelve a bajar el tronco al piso.

Aprende a levantar el tronco más alto, usando las manos como apoyo.

Nota: Aquellos que no pueden aguantar el peso directo sobre las muñecas debido a debilidad en éstas, los codos o los hombros, o las personas que padecen de espondilosis pueden girar las palmas hacia afuera para hacer el āsana. A medida que se tonifican los brazos y el cuello, se puede adoptar el método clásico con el paso de tiempo.
7. Chaturaṅga Dandāsana (anchoring the toes under)

- lie face down on the floor.
- bend the elbows and place the palms by your side in line with the floating ribs.
- have the feet one foot apart and anchor the toes so they point towards the head.
- exhale and raise the entire body a few inches above the floor.

- keep the chest, hips, thighs and knees lifted so the whole body rests only on the hands and toes.
- keep the face and chest facing the floor.
- exhale, lower the trunk down to the floor.

Learn to keep the knees and thighs firm above the floor without sticking the tailbone up towards the ceiling.

Note: If it is not possible to lift the body off the floor, then do Adho-Mukha Śvānāsana and reach this āsana by flexing the elbows.
7. **Chaturanga Dandasana** (colocación de los dedos debajo)

- acuéstate boca abajo en el piso.
- dobla los codos y coloca las palmas en los costados, alineadas con las costillas flotantes.
- separa los pies manteniendo una distancia de unos 30 cm entre ellos y coloca los dedos apuntando a la cabeza.
- exhala y levanta el cuerpo entero unos 5 a 10 centímetros por encima del piso.
- mantén el pecho, las caderas, los muslos y las rodillas levantados para que todo el cuerpo se apoye solamente sobre las manos y los dedos de los pies.
- mantén la cara y el pecho de frente al piso.
- exhala, baja el tronco hacia el piso.

**Aprende** a mantener firmes las rodillas y los muslos por encima del piso sin levantar el coxis por encima de la espalda.

**Nota:** Si no es posible levantar el pecho del suelo, haz Adho Mukha Svānāsana y alcanza este āsana flexionando los codos.
English-Spanish Glossary of Yoga Terms
from the Introduction and Sun Salutation Poses

alertness estar alerta
anchoring the toes under colocación de los dedos debajo
arches in the feet arcos en los pies
back of the parte trasera f
beginners principiantes m
bend doblar
buttocks glúteos m
calf pantorrolla f
concave cóncavo/a
erect derecho
exhale exhalar, espirar
extended extendido/estirado
face de frente
finger tips punta de los dedos f
firmness firmeza f
flex flexionar
flexibility flexibilidad f
floating ribs costillas flotantes
fold cruzar
hamper obstaculizar
hamstring tendones de la corva m
in line alineado, en línea
inhale inhalar, aspirar
instep empeine

jump the feet back retrasar los pies con/de un salto
knuckle nudillo
lengthen alargar
lock sujetar
loose clothing ropa suelta f
palms facing each other palmas una frente de la otra
palms facing forward palmas hacia el frente
pelvis pelvis f
point apuntar
pressed back apretado/presionado hacia atrás
prone boca abajo
rest apoyar
rib cage caja torácica
roll back girar hacia atrás
series serie f
sharpness agudeza mental f
shin espinilla
shoulder width apart separado la distancia de los hombros
shoulder-blade omóplato m
sides costados m
slippery resbaloso/a
soles of the feet plantas de los pies f
spread extender

**stand up straight** ponerse derecho/ enderezarse

steadiness firmeza f

sternum esternón

**straight ahead** en frente

**straighten** poner derecho/ enderezar

stretch estirar

**syllabus** programa de estudios m

tailbone coxis m

take back colocar detrás

**thighbone** huesos de los muslos m

tight apretado/a

**toes extended back** los dedos extendidos hacia atrás

trapezium trapecio m

trunk tronco

tuck in meter hacia adentro

turn out girar hacia afuera

waist cintura f
Glosario de términos de yoga del español al inglés para la introducción
y las posturas de la salutación al sol

agudeza mental f sharpness
alargar lengthen
alineado in line
apoyar rest
apretado hacia atrás pressed back
apretado/a tight
apuntar point
arcos en los pies arches in the feet
aspirar inhale
boca abajo prone
caja torácica rib cage
cintura f waist
colocación de los dedos debajo anchoring the toes under
colocar detrás take back
cónico/a concave
costados m sides
costillas flotantes floating ribs
coxis m tailbone
cruzar fold
de frente face
derecho erect
doblar bend
dedal instep
en frente straight ahead
en línea in line
enderezar straighten
enderezarse stand up straight
espinilla shin
espirar exhale
estar alerta alertness
esternón sternum
estirado extended, stretched
estirar stretch
exhalar exhale
extender spread, stretch, extend
extendido extended, spread out, stretched
firmeza f firmness
firmeza f steadiness
flexibilidad f flexibility
flexionar flex
girar hacia afuera turn out
girar hacia atrás roll back
glúteos m buttocks
huesos de los muslos m thighbone
inhalar inhale
los dedos extendidos hacia atrás toes extended back
meter hacia adentro tuck in
nudillo knuckle
obstaculizar hamper
omóplato m shoulder-blade
palmas una enfrente de la otra palms facing each other
palmas hacia el frente palms facing forward
pantorrilla f calf
parte trasera f back of the
pelvis f pelvis
plantas de los pies f soles of the feet
poner derecho straighten
ponerse derecho stand up straight
presionado hacia atrás pressed back
principiantes m beginners

programa de estudios m syllabus
punta de los dedos f finger tips
resbaloso/a slippery
retrasar los pies con/de un salto jump the feet back
ropa suelta f loose clothing
separado la distancia de los hombros shoulder width apart
serie f series
sujetar lock
tendones de la corva m hamstring
trapecio m trapezium
tronco trunk
Conclusion:

Yoga is a discipline that has many faces. From the varying types of yoga which focus on the asanas, possibly delving more deeply into meditation, or using mantras to gain transcendence, there are many ways to reach the uniting goal of enlightenment. Just as there are varying schools and teachers of yoga, there are also varying demographics of students which influences the way that yoga is taught. Yoga is constantly evolving to meet the needs of each community that practices it. Even though there are communities that are excluded from this knowledge, there should be an effort to reach to these populations and gauge their interest in this practice. The Hispanic community in Tucson would benefit from receiving more information about yoga. In addition, this community should be able to access good translations which address linguistic and cultural issues, provide experienced bilingual teachers, as well as taking into account their socioeconomic status in order to price and plan the yoga classes accordingly. The yoga translation from this paper as well as the suggestions for volunteer-based yoga organizations are small steps and ideas towards this goal. To see if this model would function, the next logical step would be to implement these concepts in the Tucson Hispanic community. Hopefully in the future, more cooperation between the established Tucson yoga community and the younger, newly-evolved branches will be able to put their resources together to reach more people that have not heard or experienced the benefits of yoga.
Works Cited


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